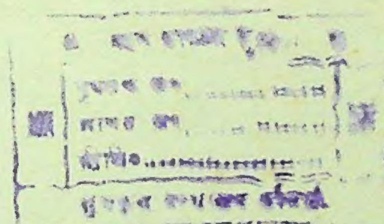
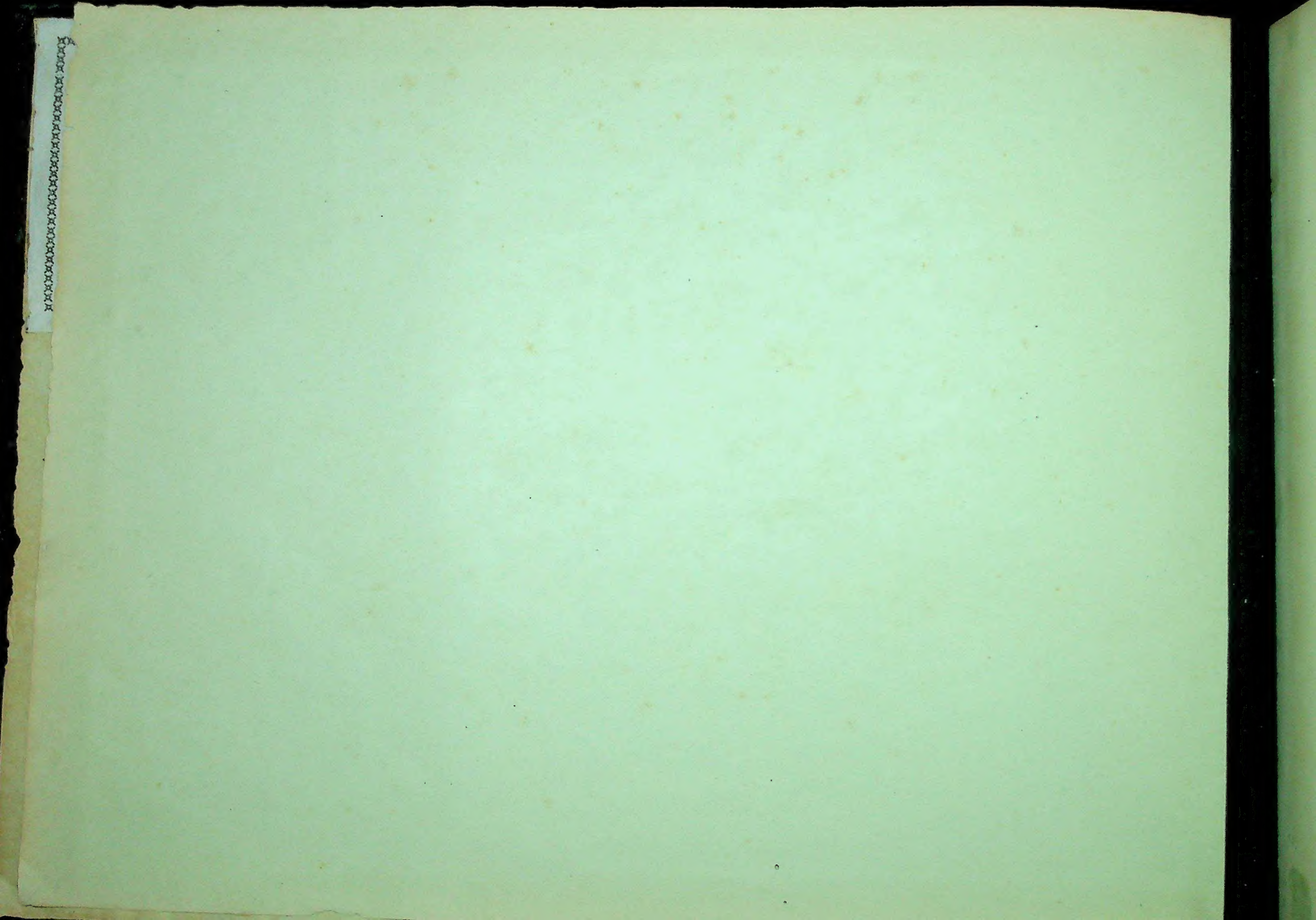
SANSKRIT MANUSCRIPTS FROM JAPAN

PART I

PROF. DR. LOKESH CHANDRA





SANSKRIT MANUSCRIPTS FROM JAPAN

(FACSIMILE EDITION)

PART 1

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Prof. Dr. LOKESH CHANDRA

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आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां
(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजक-भोट-चीन-मोंगोल-मञ्जु-
उदयवर्ष-सिंहल-सुवर्णभू-श्याम-कम्बुज-चम्पा-द्वीपान्तरादीनां)

**एकैकेषां समस्रोतसां संस्कृति-साहित्य-समुच्चय-
सरितां सागरभूतं**

शतपिटकम्

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PREFACE

In the eighteenth century lived a saint of great learning and noble virtue who stands unique in the history of Mantrayāna as the doyen of traditional Sanskrit studies in Japan.

The Japanese have designated him *Sonja* which is a translation of *Ārya* or *Arhat*. None has ever borne this elevated epithet. Jiun Sonja was the last great Sanskritist of Japan in the traditional style. He even tried to reconstruct the Prajñā-pāramitā-naya (Rishukyō) from Chinese into Sanskrit. Even today when Sanskrit studies are being pursued so vigorously, the restoration of a Chinese text into Sanskrit is a rare phenomenon. Jiun Sonja's resolve and the confidence to carry it out stemmed from his deep religious faith and extraordinary scholarship. It is said of him that Goddess Sarasvatī had manifested Herself to teach him Sanskrit and he had heard Sanskrit pronounced by Sarasvatī. He has himself written: "At the slightest excuse I am scribbling Sanskrit letters" Yet at another instance: "Learned translators of every period have transmitted Buddha's words and have greatly benefited people everywhere. Consequently, there is no essential need for me to go back to the original and to investigate their significance. Yet, everyone has his own peculiarities. Thus, when I am to take up my pen, it is very likely that I am scribbling in Sanskrit."

Below we quote the biographic sketch of Jiun Sonja by Prof. Juntaro Ishihama in his Introductory Remarks to the Selected Works of Jiun Sonja published in 1953 under the title *Ji-un Sonja bon-pon chū-sho ei-ge* (Skt. Jiun-muni-saṁskṛtagrantha-bhāṣya-puṣpa):

"According to his biography, Jiun Sonja's personal name was Onkwō, his *azana* was Jiun, and he used the *gō* Hyaku-fuchi-dōji, Sōryūsō, and Katsuragi-sanjin. His family name was Kōzuki, originally of Banshū, but since Sonja's father, of Osaka. Jiun Sonja was born in the home of his maternal grand-father in Nakanoshima, Osaka, on 28 July, 1718. Jiun Sonja remained with his parents until he was thirteen, and when his father died that year, he was placed in the Hōrakuji Temple of Tanabe under the guidance of Ninkō Teiki Wajō whom his mother held in highest esteem and trust. Teiki Wajō was a priest of the Shingon Denomination who possessed both learning and virtue; learning and virtue which, it may be said, Jiun Sonja absorbed into himself to form the basis of his own learning and virtue in later years. Jiun Sonja always had the greatest esteem and respect for Wajō. A short biography of Wajō may be found in Hōshū Hase's *Collection of Jiun Sonja's Biographical Data*, in the added top-volume of the *Complete Works of Jiun Sonja*.

"At the age of fourteen Jiun Sonja became thoroughly familiar with *Siddham*, the Sanskrit script, under the tutelage of Wajō. At fifteen, responding to a profound religious inspiration, he applied himself seriously to the study and practice of Buddhism. Whenever he visited Kyoto he studied the Chinese Classics at Master Itō's Kogidō. Whenever he visited the temples of Yamato and Kawachi he did not fail to listen to the profound teachings from the great masters He constantly practised concentration, even after he became the superior of Hōrakuji Temple at the age of twenty-two and, convinced that he had to gain spiritual insight, he ultimately began to study and practise Zen meditation under the Zen Master Daibai of distant Shinshū. At twenty-seven he became the superior of Chōeiji Temple of Takaida where, together with the devotees who gathered to listen to him, he diligently set himself to study and practice. By the time he was thirty years of age it appears he had a fair knowledge of the whole scope of Buddhism; at thirty-two he laid down the *Basic Monastic Rules*, in which he prescribed the daily activities for the priests, and tried to recapture the original spirit of the religious life as taught by Śākyamuni. Thus was established the sect Shōbō-ritsu (Saddharma-Vinaya). Thenceforward he continued his research and practice with the same

spirit, and a series of books, such as *Hōfuku-zugi (Explanatory Diagrams of Costumes)*, *Shinju-gūdan* (*Discussions on Shintoism and Confucianism*), and *Nankai-kikiden-geransho* (*Commentary on I-tsing's Record of the Buddhist Religion*) were produced.

"When he was forty-one he secluded himself in a retreat called Sōryū-an on Mt. Ikoma to practise Zen meditation. It seems that from about this time he already entertained some plans to compile a thousand volumes of *Bongakushinryō* (lit. *Ferry and Bridge to Sanskrit Buddhist Studies*). Meanwhile Jiun Sonja's learning and virtue gradually became known far and wide, and when the devotees in Kyoto built the Amidaji Temple in the Western suburbs of Kyoto and invited him there, he left the mountain and moved to the city to preach the Good Law to the countless believers who came to him. The number of devotees, which included nobles and peasants, priests and laymen, increased by the day, and soon he was called to the Imperial Palace to deliver a sermon to the Royal Family. It was during this five year period in Kyoto that he completed the famous *Jūzen-hōgo* (*Sermons on the Ten Cardinal Virtues*), a study of Far Eastern religious ethics centering around Buddhist thought. Of this work Jiun Sonja said: "Perhaps it is this work, *Jūzen-hōgo*, which reflects my capabilities and shortcomings". Indeed, it is a work in which he expended every effort, and in it is concentrated Jiun Sonja's entire character and learning.

"On completion of *Jūzen-hōgo*, he again went into seclusion, this time at Kōkiji Temple on the slopes of Mt. Katsuragi. He remained there for thirty years during which time he continued to deepen his thoughts and cultivate his virtue, besides giving spiritual assistance to his followers. In the late summer of 1804 he contracted a serious illness, and after a vain attempt to recover his health in Kyoto, he left this world that same year on 22nd December. He was 87 years of age. His remains were taken to Kōkiji by his saddened followers, and they were interred there at Okuno-in. Thus ended the life of Jiun Sonja, which certainly may be described as a saintly one.

"Jiun Sonja was thoroughly versed in Indian, Chinese and Japanese studies, not to mention Buddhist scholarship, which comprised what was thought to be world scholarship of that time. Furthermore, he was not merely a scholar, but a scholar with moral excellence which was manifested in his daily life. He was determined to follow the Buddha's teachings even to the minutest detail, and ultimately it became the motivation which led him to revive the practice of the Vinaya and use of robes made of torn pieces, and to study the Sanskrit language. Many followers were drawn to him and soon they were calling him *Sonja*, the great Sage. Finally they began venerating him as a present-day Śākyamuni. Jiun Sonja was also a talented calligrapher. His calligraphy was highly regarded not only because of the excellence of the calligraphy itself but also because of its value as a product of a saintly man. Indeed, only a man of Jiun Sonja's stature may truly be called a man of learning and virtue. We of Osaka are certainly entitled to take greater pride in Jiun Sonja.

"It is said that Jiun Sonja's writings comprise several hundred volumes (*kwan*). Rev. Hōshū Hase of Shingonshū University in Kyoto compiled the majority of his works and the Kōkiji Temple published them in 1926 as the *Complete Works of Jiun Sonja* in 19 volumes. Its preface says:

"This work is divided into eight parts:

i) Vinaya
ii) Dhyāna
iii) Tantra
iv) Sanskrit Study
v) Shintoism
vi) Exhortations and Guidance
vii) Belle-lettres

viii) Miscellaneous

Most of Jiun Sonja's own writings and those dictated to his disciples are included in this collection. Materials relating to Jiun Sonja's biography have been collected and appended to this "work".

"This work contains about 300 volumes (*kwan*) as it stands, but the completed work would number more. Rev. Hase has left the manuscripts which he intended for subsequent volumes. We are hoping that they will be published in the not too distant future.

"Of the One Thousand Volumes of the *Bongaku-shinryō*, the number of volumes completed and the number now extant are not clearly known. Other than the approximately 300 volumes preserved at Kōkiji Temple, an investigation must be made of the volumes believed to be lying here and there at Chōeiji and other places. The Preface to the *Complete Works* says:

"A. Bongaku-shinryō was compiled by Jiun Sonja through many years of diligent work and is now stored at Kōkiji Temple in Katsuragi. However, because it is quite voluminous, it is impossible to publish it in its entirety at this time. I have given the table of contents of this work here, and although it makes the title *Complete Works* a misnomer, it is regrettable that there is no other course open to me but to include only a small portion of the work.

"B. The five books *Shittanshō Sōjō-kuzetsu*, etc., which appear in Part iv, Sanskrit Studies, are a part of *Bongaku-shinryō*. However, these are here printed in deference to the special wishes of the sponsors: *Sōjō-kuzetsu* (*Siddhavastu Tradition Dictated*), *Jōjukisshō-gi* (*Description of Siddhirastu*), *Shittan-jiki Kikigaki* (*A Commentary on the Siddham Alphabet*) because they would facilitate the beginner in the field, for they contain detailed commentaries on Sanskrit chirography, pronunciation, and definition; *Gyōgwansan Bompon Shoyaku-goshō* (*Various Translations and Elucidation of Sanskrit Text of the Bhadracarīpraṇidhāna*) because it is the Sanskrit work in which Jiun Sonja exerted the most painstaking effort; *Rishukyō-kōgi* (*A Study on the Prajñā-pāramitā-naya*) for its uniqueness as a Sanskrit restoration from the Chinese."

Two volumes, Vol. IX and Vol. IXa, comprise Part iv, Sanskrit Studies, and they include six versions of the table of contents to the *Bongaku-shinryō*. It should be noted that another version of the table of contents found by Dr. Bunyū Nanjio in the notes of his grandfather, Ryōyū, was published in the *Journal of Linguistic Studies*, March 1900. In 1938, Rev. Hase selected and edited three *kwan* from the *Honsen* of the *Bongaku-shinryō*, and included them in photograph in his *Bonji Shingonshū* (*Collection of Tantras in Sanskrit Letters, brought by Kōbō Daishi*), which was published by the Kyoto Semmongakkō. These three tracts are the *Birushana-sammaji-giki* (*Vidhi of the Vairocana-samādhi*), *Jūroku-Daibosatsu-shingon* (*Tantra of the Sixteen Great Bodhisattvas*), and *Monju Goji-shingon Giki* (*Vidhi of Pañcākṣara-Mañjuśrī Tantra*).

The *Bongaku-shinryō* may properly be called an encyclopedia of Indian studies. It gathers all available materials and existing studies on Indian Buddhism in Japan of that time. Comparing the various tables of contents, it becomes evident that the plan of the work was enlarged and changed during the course of study. The *Bongaku-shinryō* was left incomplete, but it seems that his disciples tried to make additions. The contents are divided into 7 items of study.

1. Honsen (Fundamental Study). In this division are collected Sanskrit texts, both large and small, preserved in our country. These were Jiun Sonja's basic research materials.

2. Massen (Secondary Study). Studies and interpretations of the Sanskrit texts of Honsen by Jiun Sonja, in collaboration with his disciples, are collected here.

3. Tsūsen (General Study). Essential materials for the study

of Sanskrit texts, such as spelling, grammar, etc., are collected here. It includes ancient traditional studies, but it also contains the result of researches by Jiun Sonja and his disciples.

4. Bessen (Special Study). This is primarily a collection of studies on Siddham by various schools. Some versions of the table of contents seem to confuse Tsūsen and Bessen.

5. Ryakusen (Abbreviated Study). A Sanskrit dictionary arranged in Sanskrit alphabetical order. It seems a concise version was also contemplated.

6. Kwōsen (Detailed Study). A dictionary of a greater scope which seems to have adopted the manual or classified style in its organization.

7. Zassen (Miscellaneous Study). This appears to be a later addition, and it includes, perhaps by error, materials rightfully belonging to Tsūsen and Bessen. Jiun Sonja's intention probably was to include in Tsūsen and Bessen primarily Sanskrit studies, and in Zassen all other related studies, such as, Indian geography, Indian history, Indian customs, foreign literature, etc.

8. Gwaisen (Further [lit. Outer] Study). The table of contents in most cases consists of 7 *sen*, but in some versions it is divided into 8 divisions and 8 *sen*. The eighth includes miscellaneous books on Siddham study, but there are some materials rightfully belonging to Bessen and Zassen mixed in it. It appears that Jiun Sonja at one time attempted to rearrange the whole *Bongaku-shinryō* by removing certain materials from Bessen and including them under a separate division as Gwaisen.

"We are astonished at the huge scale of the research project, and we cannot help but admire him for his method of study which resembles so closely the modern scientific method of investigation."

ACALA-PŪJĀ-VIDHI

In the present volume we have included 59 different Sanskrit texts collected by Jiun Sonja. These have been enumerated in the contents. These texts end on page 452. From page 453 begins the *Fudō-kuyo-bo*, that is, Acala-pūjā-vidhi. It commences with the words: *Goma* (homa). *shiki* (note), *Ho-man ryu*. Evidently it is a note on the homa rites of Acala according to the Homan school of the Tendai sect (on this Homan school see Mochizuki's *Bukkyō-daijiten* p. 4643). It has the illustrations of 64 mudrās which accompany every general and specific rite in the worship of Acala. For comparative purposes we may cite another text entitled *Fudō-ryūin-gazu* "illustrations of the mudrās of Acala". It is reproduced in vol. 8 of *Taishō Zuzō*, the pictorial section of the Taisho Tripiṭaka (no. 247). Hereunder are the names of the 64 mudrās in the *Fudō-kuyo-bo*:

[Page 453] 1 adhiṣṭhāna (Jap. *kaji*) of robes 2 cleansing *kāya, vāk, citta* 3 Buddhakula-samaya 4 Padmakula-samaya 5 Vajrakula-samaya 6 protecting oneself by *kavaca*.

[Page 454] 7 lift both hands with mudrā over head after repeating dhāraṇī that cleanses *kāya, vāk, citta* and breaks them. 8 perfume adhiṣṭhāna 9 scattering water in a circle (it is a kriyā illustration) 10 offering adhiṣṭhāna 11 repelling Māras by clapping 12 repelling Māras by tarjana.

[Page 455] 13 removing impurity of circle 14 purifying the cakra 15 making the cakra bright 16 praying 17 karmamudrā (*oṁ vajrakarma kaṁ*) 18 taking the rosary and perfume case.

[Page 457] 19 drawing attention (making astonished) 20 Vajracakra 21 taking the rosary and perfume case 22 Buddhakula-samaya 23 Padmakula-samaya 24 vajrakula-samaya 25 protecting oneself by adhiṣṭhāna of five points of one's body.

[Page 458] 26 bhūmi-kīla 27 vajra-kīla 28 meditating

on Acala in the circle 29 adhiṣṭhāna by three powers (oneself, Tathāgata, Dharmadhātu) 30 ordinary offering 31 ringing the bell 32 offering the mount (*vāhana*) to Acala 33 inviting Acala's mount (*vāhana*).

[Page 459] 34 inviting Acala with great hook 35-37 inviting many devas 38 repelling Māras outside kīla 39 representing samaya 40 making vajrajāla 41 offering fire 42 offering flower 43 Sugata-gāthā.

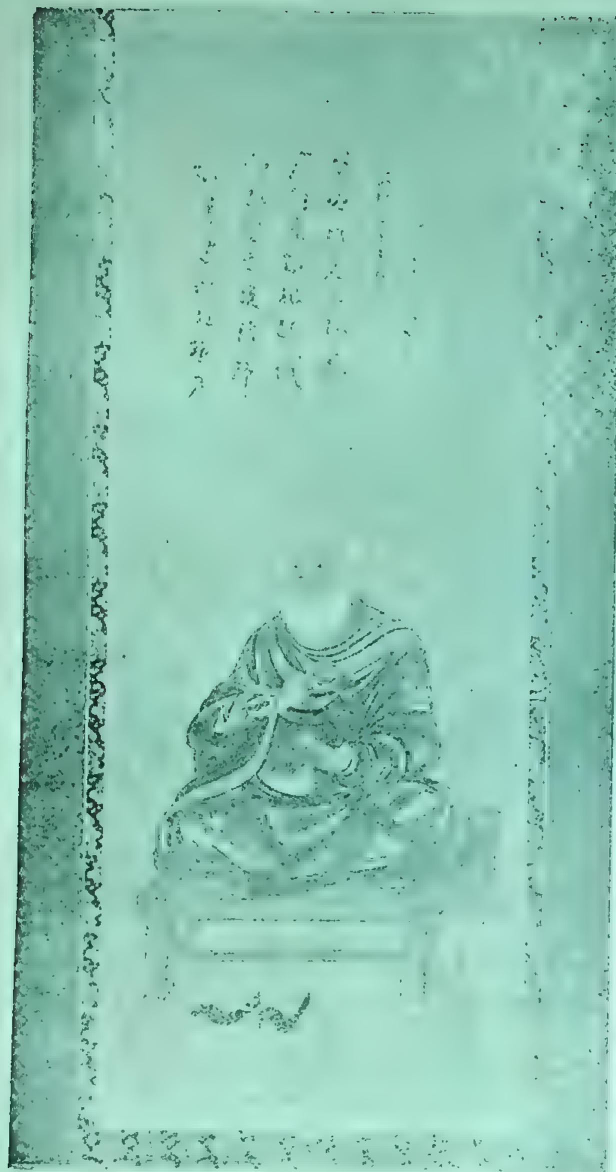
[Page 460] 44 wide cakra kīla 45 applying perfume on both hands 46 offering a garland of flowers (*mālya*) 47 offering perfume 48 offering food 49 offering candle 50 ordinary offering gātha 51 ordinary offering dhāraṇī (which begins नमः समन्तबुद्धानां सर्व...)

[Page 461] 52 Hymn to Acala (in Sanskrit नमः सर्वबुद्ध-बोधिसत्त्वानां । सर्वत्र...) 53 Hymn to the Four Wisdoms of Acala 54 samādhi 55 mūlamudrā of Acala 56 a mudrā added by prayer on the day 57 adhiṣṭhāna of rosary 58 praying.

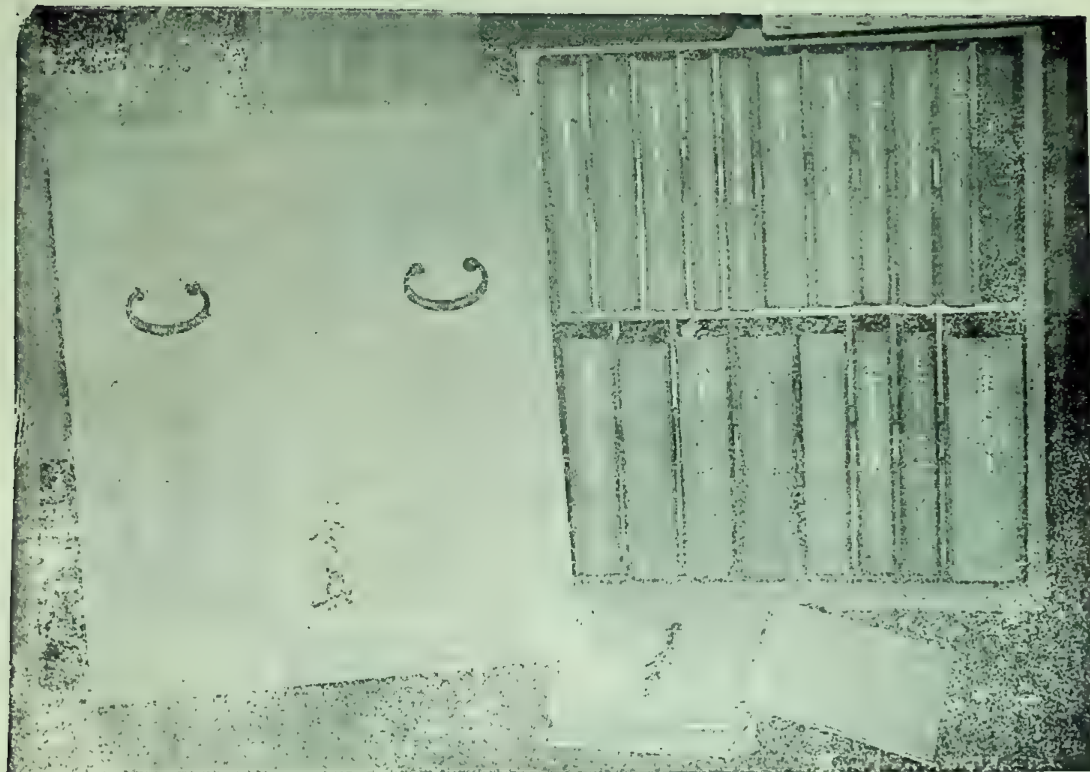
[Page 462] 59 putting the rosary in its usual place 60 samādhi 61 mūlamudrā of Acala 62 mudrā of Kuleśa 63 applying perfume on both hands 64 offering a garland of flowers.

It is my pleasant duty to express gratitude to Venerable Kohan Maeda for kindly lending the Siddham manuscripts for reproduction. Prof. Chikyo Yamamoto of the Reihokan Museum, Koyasan has helped me to identify the Sino-Japanese titles to their Sanskrit counterparts. Above all, it was the affectionate and warm hospitality of Prof. and Mrs. Chikyo Yamamoto that made my stay in Japan not only cosy in its homeliness but also richly rewarding by their cooperation at every step. In the winter of 1971 Prof. Yukei Matsunaga of the Koyasan University came to New Delhi and stayed with me at the International Academy of Indian Culture. During his sojourn, we translated into English the Japanese captions of the 64 mudrās occurring in the Acala-pūjā-vidhi and appearing on pages 453-462 of this facsimile edition. My grateful thanks to him for this meritorious act.

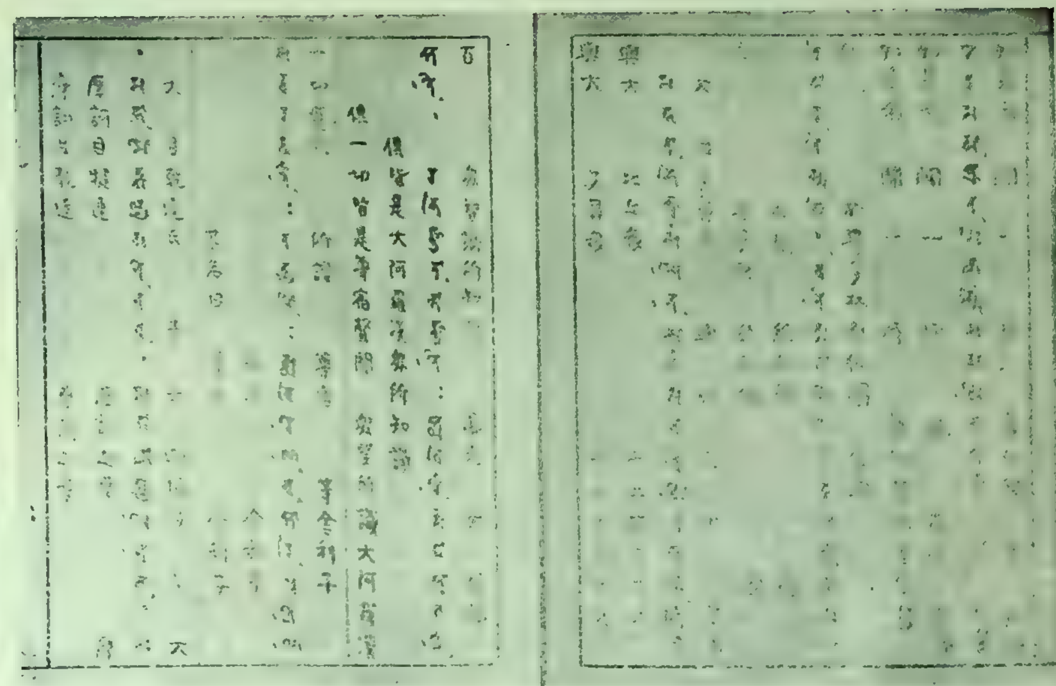
Lokesh Chandra



Jiun Sonja as depicted on three scrolls at the Kokiji Monastery



Collected Works of Jiun Sonja kept in the Kokiji Monastery



Two pages of a manuscript in the handwriting of Jiun Sonja

1. Garbhodbhava-mahākalpa (the great ritual of the Mahākaruṇāgarbhodbhava maṇḍala)

胎藏大儀軌

上

梵學津梁卷第一

本詮第一之一上

胎藏大儀軌上

𑗁𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑗂 𑖀𑖢𑖿𑖨𑖝𑖰𑖭𑖦𑖸 𑗂 𑖐𑖐𑖡𑖭𑖦
𑖸 𑗂 𑖭𑖦𑖡𑖿𑖝𑖯𑖡𑖲𑖐𑖝𑖸 𑗂 𑖢𑖿𑖨𑖎𑖴𑖝𑖰𑖪𑖰𑖫𑖲𑖟𑖿𑖠𑖸 𑗂 𑖠𑖨𑖿𑖦𑖠𑖯𑖝𑖲
𑖪𑖰𑖫𑖺𑖠𑖡𑖰 𑗂 𑖭𑖿𑖪𑖯𑖮𑖯 𑗃

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑗂 𑖭𑖞𑖐𑖎𑖿𑖬𑖐𑖎𑖽 𑗂 𑖪𑖰𑖬𑖿𑖘𑖽𑖎𑖪𑖰
𑖠𑖿𑖨𑖲𑖪 𑗂 𑖀𑖭𑖝𑖸 𑗂 𑖪𑖰𑖦𑖝𑖸 𑗂 𑖭𑖿𑖪𑖨𑖐𑖿𑖡 𑗂 𑖢𑖿𑖨𑖎𑖴𑖝𑖰𑖢𑖨𑖰
𑖢𑖲𑖨𑖿𑖜𑖸 𑗂 𑖭𑖿𑖪𑖯𑖮𑖯 𑗃

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑗂 𑖀𑖢𑖨𑖯𑖕𑖰𑖝𑖸 𑗂 𑖭𑖿𑖪𑖯𑖮𑖯 𑗃

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑗂 𑖭𑖨𑖿𑖪𑖞𑖯𑖪𑖰𑖦𑖝𑖰 𑗂 𑖪𑖰𑖎𑖰𑖨𑖜 𑗂

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

namaḥ samanta vajrāṇāṃ ... hūṃ

namaḥ samanta buddhānāṃ a pra ti sa ma ga ti pra ptāḥ ...

svāhā

namaḥ samanta buddhānāṃ vi śu ddha ga ... svāhā

namaḥ samanta buddhānāṃ sa rva ... svāhā

namaḥ samanta buddhānāṃ va ra da va jrā tma ka svāhā

namaḥ samanta buddhānāṃ ... ra ra ... svāhā

namaḥ samanta buddhānāṃ a pra ti sa me ... ga ga na ...

svāhā

न मः स म न्त बु द्धा नां ग ग न स म स म स्वा हा ।

न मः स म न्त बु द्धा नां ग ग ना न न्त स्फ र णः वि शु

द्ध ध र्म नि र्जा त स्वा हा ।

न मः स म न्त बु द्धा नां [illegible] वि [illegible]

हूं ।

न मः स म न्त बु द्धा नां [illegible] त था ग त [illegible]

[illegible] स्वा हा ।

न मः स म न्त बु द्धा नां [illegible] त था ग त [illegible]

स्वा हा ।

न मः स म न्त बु द्धा नां स म न्ता नु ग त वि र ज ध

स वि हू न । स ह स ह स्वा हा ॥

न मः स म न्त बु द्धा नां । स वि हू न हू र्द । स ध स र्ग प्र

(र्द र्द 此二字本折節)

(प्र प्र 字㫖 此五字本折節)

र्द ध ग न । स्वा हा ॥

न मः स म न्त बु द्धा नां । स क ग स स्य र्ग ध ग न । वि

(र्ग र्ग 此二字本折節)

वि र्य ध र ड र । स्वा हा ॥

न मः स म न्त बु द्धा नां । स्वः स र्द हि र्ग द्र र्ग न । र्त र्त

(हि हि 此二字本折節)

रं रं स्वा हा ॥

न मः स म न्त बु द्धा नां । स र्द न ध ग र्ग ध र्ग वि न ।

अ ह ष स र्द । र र र हूं हः स्वा हा ॥

न मः स म न्त बु द्धा नां । ह ह सः स्वा हा ॥

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖀 𑖎 𑖫 𑖭 𑖪 𑗂 𑖭 𑖝 𑖭 𑖪𑖰 𑖓𑖰𑖝𑖿𑖨𑖯 𑗂

𑖭𑖿𑖪𑖯 𑖮𑖯 𑗃

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖭 𑖝 𑖨 𑖩 𑖕𑖿𑖨 𑖭 𑖞𑖰 𑗂 𑖮𑖲𑖽 𑖠𑖿𑖧 𑖹

𑖩 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗃

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖐 𑖐 𑖡 𑖐 𑖪𑖰 𑖢 𑖩 𑗂 𑖭𑖽 𑖨 𑖪𑖯 𑗂

𑖢 𑖟𑖿𑖦 𑖯𑖨𑖰 𑖝𑖰 𑗂 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗃

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖮𑖲𑖽 𑖭𑖿𑖪 𑖨 𑖡𑖽 𑖨𑖯 𑗂 𑖤𑖿𑖨 𑖪 𑖩 𑗂 𑖭𑖿𑖪𑖯

𑖮𑖯 𑗃

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖮 𑖮 𑖮 𑗂 𑖭𑖲 𑖝 𑖡𑖲 𑗂 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗃

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖮 𑖮 𑖚𑖲 𑖭 𑖝 𑖀 𑗂 𑖪𑖰 𑖭𑖿𑖦 𑖧𑖸 𑖢

[illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible] 𑖮𑖳𑖽

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖮𑖳𑖽 [illegible]

[illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible]

[illegible] 脱欠

[illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖮𑖳𑖽 𑖮𑖳𑖽 𑖮𑖳𑖽 𑖣𑖘𑖿 𑖣𑖘𑖿 𑖣𑖘𑖿 𑖕𑖽

𑖕𑖽 𑖭𑖿𑖪𑖯𑖮𑖯

namaḥ samantabuddhānāṃ [illegible]

[illegible] pratijñāṃ svāhā

namaḥ samantavajrāṇāṃ [illegible]

[illegible] gaganasama asama svāhā

namaḥ samantavajrāṇāṃ caṇḍa mahāroṣaṇa hūṃ

namaḥ samantavajrāṇāṃ [illegible] svāhā

namaḥ samantavajrāṇāṃ sarvadharmanirvedhani vajrasūci vara

de svāhā

namaḥ samantavajrāṇāṃ [illegible] svāhā

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖪𑖰𑖬𑖿𑖜𑖪𑖸 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖨𑖲𑖟𑖿𑖨𑖯𑖧 𑖭𑖿𑖪𑖯𑖮𑖯

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𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖨𑖯𑖎𑖿𑖬𑖭𑖯𑖠𑖰𑖢𑖝𑖧𑖸 𑖭𑖿𑖪𑖯𑖮𑖯

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𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖦𑖴𑖝𑖿𑖧𑖪𑖸 𑖭𑖿𑖪𑖯𑖮𑖯

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𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖦𑖯𑖝𑖴𑖥𑖿𑖧𑖾 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖓𑖯𑖦𑖲𑖜𑖿𑖚𑖯𑖧𑖸 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖢𑖿𑖨𑖕𑖯𑖢𑖝𑖧𑖸 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖎𑖿𑖬 𑖮𑖰 𑖝𑖿𑖨𑖳 𑖩𑖸 𑖭𑖿𑖪𑖯𑖮𑖯𑗁

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖪 𑖭𑖿𑖝𑖳 𑖩𑖸 𑖭𑖿𑖪𑖯𑖮𑖯𑗁

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖕 𑖢 𑖐 𑖐𑖰 𑖩𑖸 𑖭𑖿𑖪𑖯𑖮𑖯𑗁

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖀 𑖢𑖿𑖨𑖝𑖰 𑖢 𑖨 𑖕𑖰 𑖝𑖸 𑖭𑖿𑖪𑖯𑖮𑖯𑗁

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖐𑖐𑖡𑖪𑖨𑖩𑖎𑖿𑖬𑖜𑖸 𑖐𑖐

二

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖯𑖡𑖲𑖐𑖝 𑖪𑖰𑖨𑖕𑖠𑖨𑖿𑖦𑖡𑖰𑖨𑖿𑖕𑖯𑖝 𑖦𑖮𑖯𑖦𑖮𑖯 𑖭𑖿𑖪𑖯𑖮𑖯𑗁

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖪𑖕𑖿𑖨𑖯𑖜𑖯𑖽 𑖓𑖜𑖿𑖚𑖦𑖮𑖯𑖨𑖺𑖬𑖜 𑖭𑖿𑖣𑖺𑖘𑖧
𑖮𑖳𑖽 𑖝𑖿𑖨𑖘 𑖮𑖯𑖽 𑖦𑖯𑖽𑗁

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖪𑖕𑖿𑖨𑖯𑖜𑖯𑖽 𑖮 𑖮 𑖮 𑖪𑖰𑖭𑖿𑖦𑖧𑖸 𑖭𑖨𑖿𑖪𑖝

[illegible]

𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible]

[illegible] 𑖮𑖳𑖽 𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible]

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖭𑖨𑖿𑖪𑖤𑖲𑖟𑖿𑖠 [illegible]

[illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible]

[illegible]

[illegible]

[illegible]

namaḥ samantabuddhānāṃ sarvathā vimati vikira
ṇa dharmadhātu nirjāta saṃ saṃ ha svāhā
namaḥ samantabuddhānāṃ sarvatathāgatāvalokita
karuṇāmaya ra ra ra hūṃ jaḥ svāhā
namaḥ samantabuddhānāṃ [illegible]
[illegible]
[illegible] svāhā
namaḥ samantabuddhānāṃ [illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

namaḥ sarvatathāgatebhyo viśvamukhebhyaḥ sarvathā a

ā aṃ aḥ

namaḥ sarvatathāgatebhyo viśvamukhebhyaḥ sarvathā khaṃ

udgate spharaṇa imaṃ gaganakaṃ svāhā

namaḥ samantabuddhānāṃ a vi ra hūṃ khaṃ

[illegible]

[illegible]

svāhā namaḥ samantabuddhānāṃ a

namaḥ sarvatathāgatebhyaḥ sarvamukhebhyaḥ a[illegible]

[illegible]

[illegible]

[illegible]

文味三年閏十月十一日於東寺西院僧坊以當寺
御影堂本御請來聖教內書寫之畢一部兩卷內依欠當卷
所書繼之也

[illegible]

同年十一月十六日校了
以興然闍梨自筆本重加校合以朱注異本
右一行寫本朱書

享保丁酉年五月十六日以東寺観智院
藏本書寫同日校合了　老乞士實詮

享保十五庚戌年三月十三日以實詮闍梨之本寫之
了　利生護國閑人覺心

享保十八年三月九日於金剛峯寺真別墅寫了
一校了　沙弥覺勝心行

請來録曰梵字胎藏儀軌二巻　又六月上旬入學
法灌頂壇。從此以後受胎藏之梵字儀軌學諸尊
之瑜伽觀智云々

安永二年癸巳六月於京西山善妙寺沙弥尼義文
受法主　大咊上位命而敬拜寫焉

胎藏大儀軌 下

梵學津梁巻第二

本詮第一之一下

胎藏大儀軌 下

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖮𑖳𑖽 𑖮𑖳𑖽 𑗃 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖀𑖾 𑖪𑖽 𑖎𑖾 𑗃

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖎𑖾 𑗃

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖭 𑖪 𑖝 𑗂 𑖪𑖰 𑖦 𑖪𑖰 𑖦 𑖡 𑖨 𑖝𑖸 𑖡𑖯𑖽

𑖐 𑖡 𑗂 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗃 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖪 𑖧 𑖪𑖸 𑖪

𑖨𑖲 𑖝𑖿𑖨 𑖦 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗃 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖦 𑖮 𑖪 𑖩

𑖪 𑖝𑖰 𑗂 𑖝 𑖕 𑖪 𑖩𑖰 𑖢𑖿𑖨 𑖪 𑗂 𑖦 𑖮 𑖦𑖽 𑖩𑖰 𑖨𑖲 𑖢𑖿𑖨 𑖝𑖸 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗃

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𑖝𑖸 𑖭 𑖮 𑖩 𑖽𑖝 𑗂 𑖪𑖰 𑖦𑖺 𑖨 𑖎𑖿𑖬 𑗂 𑖡 𑖦 𑖐 𑖝 𑖪 𑖭𑖿𑖝𑖿𑖨 𑖪𑖰 𑖦

ले ह न स्वा हा। न मः स म न्त बु द्धा नां वं ह सं

र रि ः त थ ग त रि ः स्वा हा। न मः स म न्त बु

द्धा नां ः भ व ज्ञा न व्रं वं हः वि स्फु र हूं।

न मः स म न्त बु द्धा नां ः त थ ग त ग्नि व्र म ठ प मि भ

ति त्थे न ः स्वा हा। न मः स म न्त बु द्धा नां ः त

थ ग त ज म द त्रि ः ति ग्नि र स ड ह्ये ः स्वा हा। ली ः स्वा हा।

न मः स म न्त बु द्धा नां ः त थ ग त र्ति कु ः र दु र स

श्री ः स बु ख ञ ः स न त थ ग ह ः लि भ भि सं र व

स्वा हा। भ ति सं ति म ञ ः न मः स म न्त बु द्धा नां ः

अ ति ञ ज्ञ त ः त भ व स्थ म म ब भ ः ति छ द ध्व

[illegible]

[illegible]

[illegible]

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[illegible]

[illegible]

𑖝𑖿𑖨𑖽𑖪𑖨𑖟𑖨 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖀𑖾

𑖭𑖝𑖿𑖪𑖮𑖰𑖝𑖯𑖥𑖿𑖧𑖲𑖟𑖿𑖐𑖝 𑖝𑖿𑖨𑖽 𑖝𑖿𑖨𑖽 𑖨𑖽 𑖨𑖽 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾 𑖭𑖦

𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖭𑖨𑖿𑖪𑖝𑖞𑖯𑖐𑖝𑖯𑖪𑖯𑖩𑖺𑖎𑖰𑖝 𑖎𑖨𑖲𑖜𑖯𑖦𑖧

𑖨 𑖨 𑖨 𑖮𑖳𑖽 𑖕𑖾 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖕𑖽

𑖕𑖽 𑖭𑖾 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖝𑖯𑖨𑖸 𑖝𑖯𑖨𑖰

𑖜𑖰 𑖎𑖨𑖲𑖜𑖺𑖟𑖿𑖥𑖪𑖸 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽

𑖭𑖨𑖿𑖪𑖥𑖧𑖝𑖿𑖨𑖯𑖭𑖡𑖰 𑖮𑖳𑖽 𑖭𑖿𑖣𑖺𑖘𑖧 𑖭𑖿𑖪𑖯𑖮𑖯𑗂

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖝𑖞𑖯𑖐𑖝𑖪𑖰𑖬𑖧𑖭𑖽𑖥𑖪𑖸

𑖢𑖟𑖿𑖦𑖦𑖯𑖩𑖰𑖡𑖰 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖮𑖳𑖽

𑖏𑖯𑖟𑖧 𑖥𑖽𑖕 𑖭𑖿𑖣𑖺𑖘𑖧 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲

samantabuddhānāṃ [illegible]

[illegible] svāhā | namaḥ samantabuddhānāṃ [illegible]

[illegible] svāhā | [illegible] | namaḥ samantabuddhā

nāṃ vimaticchedaka svāhā | namaḥ samantabuddhā

nāṃ [illegible] svāhā | namaḥ samantabuddhā

nāṃ [illegible] svāhā | namaḥ sa

mantabuddhānāṃ [illegible] svāhā

namaḥ samantabuddhānāṃ [illegible] svāhā

namaḥ samantabuddhānāṃ [illegible] svāhā | na

maḥ samantabuddhānāṃ [illegible] svāhā

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯 𑖮𑖯

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯 𑖮𑖯

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑖮 𑖮 𑖮 𑖪𑖰 𑖭𑖿𑖦 𑖧𑖸 𑖭𑖿𑖪𑖯 𑖮𑖯

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯 𑖮𑖯

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯 𑖮𑖯 (缺)

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯 𑖮𑖯

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯 𑖮𑖯

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯 𑖮𑖯

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑖐 𑖐 𑖡 𑖭 𑖦 𑖁 𑖭 𑖦 𑖭𑖿𑖪𑖯 𑖮𑖯

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯 𑖮𑖯

𑖮𑖲𑖽

व खि ली स्वा हा । स र्व बु द्ध बो धि स त्व हृ द या न्या वे श नि ः

न मः स म न्त बु द्धा नां । अ स मं त न स्वा हा । न

मः स म न्त बु द्धा नां । पृ थि व्यै स्वा हा । व रु

णा य व र्णः । ब्र ह्म णे स्वा हा । न मः स म न्त बु द्धा

नां । व ज्र च ण्ड । स्वा हा । न मः स म न्त व ज्रा

व ज्र स ह ष ण हूं । न मः स म न्त व ज्रा णां

स्फो ट य व ज्र सं भ वे । स्वा हा । न मः स म न्त व ज्र

ज्रा णां । त्र ट ह ष ण हूं । ख ड ग ल ल ह ल ट

प्र ह्न ट ड स्वा हा ।

न मः स म न्त व ज्रा णां । ह स्फ टि स ख स ह स्त ब ड्गं

[illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible]

[illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖪𑖽 𑖪𑖽 𑖮𑖳𑖽 𑖮𑖳𑖽 [illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

[illegible] 𑖭𑖿𑖪𑖯𑖮𑖯 [illegible]

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

[illegible] 𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 [illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

म ह गु रु । न मः स म न्त बु द्धा नां खि खि खि खि ः स्वा

हा ॥ म ह गु रु । न मः स म न्त बु द्धा नां गु रु

श्री ज य प्र कृ ति स र ल स्वा हा ॥ म ह न ह ज । न

मः स म न्त बु द्धा नां न य ज ति स्तु र ति ल र स्वा हा ॥

न मः स म न्त बु द्धा नां न य सि ख प न ल स्वा हा ॥

कु लि क । न मः स म न्त बु द्धा नां धि र स्वा हा ॥

न मः स म न्त बु द्धा नां अ ॥ न मः स म न्त बु द्धा नां

आ ॥ न मः स म न्त व ज्रा णां व ः अ व ग यः

व क व कः ० ० व कः न ल र वः

प क व रः ल १ ट वः प प स रः हा ॥

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑖀𑗂 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯

𑖡𑖯𑖽 𑖁𑖾𑗂 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖪 𑖕𑖿𑖨𑖯 𑖜𑖯𑖽 𑖪𑖽𑗂

𑖀 𑖪𑖰 𑖨 𑖮𑖳𑖽 𑖪𑖽 𑖮𑖳𑖽 𑖝𑖿𑖨𑖯𑖾 𑖮𑖿𑖨𑖱𑖾 𑖌𑖽 𑖀 𑖦𑖺 𑖑

𑖪𑖹 𑖨𑖺 𑖓 𑖡 𑖦 𑖮𑖯 𑖦𑖲 𑖟𑖿𑖨𑖯 𑖦 𑖜𑖰 𑖢 𑖟𑖿𑖦

𑖕𑖿𑖪𑖯 𑖩 𑖢𑖿𑖨 𑖪𑖨𑖿𑖝𑖧 𑖮𑖳𑖽𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑖀𑖽𑗂 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯

𑖡𑖯𑖽 𑖭𑖯𑖽𑗂 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖪 𑖕𑖿𑖨𑖯 𑖜𑖯𑖽 𑖪𑖽𑗂 𑖀

𑖪𑖽 𑖨𑖽 𑖮𑖽 𑖪𑖽 𑖮𑖳𑖽 𑖝𑖿𑖨𑖯𑖽 𑖮𑖿𑖨𑖱𑖽 𑖌𑖽 𑖀𑖽 𑖦𑖺 𑖑

𑖪𑖹 𑖨𑖺 𑖓 𑖡 𑖦 𑖮𑖯 𑖦𑖲 𑖟𑖿𑖨𑖯 𑖦 𑖜𑖰 𑖢 𑖟𑖿𑖦

𑖕𑖿𑖪𑖯 𑖩 𑖢𑖿𑖨 𑖪𑖨𑖿𑖝𑖧 𑖮𑖳𑖽𑗂 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑖀𑖾𑗂

नमः समन्तबुद्धानां वं वः स्वाहा । नमः समन्त
बुद्धानां सं सः स्वाहा । नमः समन्तबुद्धानां
हं हः स्वाहा । नमः समन्तबुद्धानां भ्रं भ्रः स्वाहा ।
नमः समन्तबुद्धानां बुद्धधारणि स्मृतिबलाधा
नकरि धर धर धारय धारय सर्वं भगव

त्याकारवति समये स्वाहा । नमः समन्त
बुद्धानां षः वडिडं स्वाहा । नमः समन्त
बुद्धानां महायोगयोगिनि योगेश्वरि खञ्ज
रीके स्वाहा । नमः समन्तबुद्धानां अः ।
नमः समन्तबुद्धानां सं ब

文和三年十一月十七日以東寺西院御經藏本
校合了　大法師　賢寶
以他本大概校合了件本批云
長承二年九月一日以御筆本奉書寫畢云件
本隆海僧都本云々興然本私比校大日經
眞言出處為弁之付押紙了
賢寶記之
享保二丁酉五月廿六日以東寺觀智院藏本
寫藏本梵字雖匆々他筆上古風致可甚愛矣
今全形容古本實盡虎寫狗而已
乞士實詮

享保十五庚戌暮春十六日以實詮闍梨之本寫
之了　　南紀護國寺閑人覺心
享保十八年三月十日於高野靈嶽峯
圓通寺以心闍梨本書寫了　一交了(朱書)
沙門覺勝心行
安永二年癸巳六月於京西山善妙寺沙彌尼義文
受法主　大咊上位命而敬拜寫

4. Padma-kula-mahākalpa Amitābha-stotra (eulogy to Amitābha in the extensive ritual of the Lotus family)

梵學津梁第四

蓮花部大軌

彌陀讚

本詮三

梵學津梁巻第四

本詮第一之三

金剛頂蓮華部大儀軌 上下

淨地

淨身

觀佛

金剛起

驚覺イ

阿閦

御作梵字次第作

寶生

無量壽

御

不空成就

[illegible]

金剛縛（持イ）（遍礼イ）

[illegible]

入

證定（勝心イ）

[illegible]

遍観（金剛眼イ）

[illegible]

金剛合掌（合イ）

[illegible]

金剛縛

[illegible]

開心

[illegible]

入智

[illegible]

堅固智（合智イ）

[illegible]

普賢三昧耶

[illegible]

極喜三昧耶

[illegible]

降三世

[illegible]

蓮華三昧耶

法輪

大慈

大樂金剛

召罪

摧罪

業障除

淨三業

成イ
菩提心

普礼

通達心

證菩提心

證蓮花イ
八葉蓮花

成蓮花イ
明顯

佛イ
觀身本尊 円満イ

諸如来加持

四佛加持
不動佛イ
四如来三昧耶

寶生イ

無量壽イ

不空成就

𑖌𑖼 𑖪𑖕𑖿𑖨𑖎𑖨𑖿𑖦 [illegible] 梵イ

五佛灌頂

遍照尊イ

𑖌𑖼 𑖭𑖨𑖿𑖪𑖝𑖞𑖯𑖐𑖝 [illegible] 𑖀 𑖮𑖳𑖼

𑖌𑖼 𑖪𑖕𑖿𑖨𑖭𑖝𑖿𑖪 𑖀𑖥𑖰𑖬𑖰𑖖𑖿𑖓 𑖮𑖳𑖼

𑖌𑖼 𑖪𑖕𑖿𑖨𑖨𑖝𑖿𑖡 𑖀𑖥𑖰𑖬𑖰𑖖𑖿𑖓 𑖝𑖿𑖨𑖯𑖾

𑖌𑖼 𑖪𑖕𑖿𑖨𑖠𑖨𑖿𑖦 𑖀𑖥𑖰𑖬𑖰𑖖𑖿𑖓 𑖮𑖿𑖨𑖱𑖾

𑖌𑖼 𑖪𑖕𑖿𑖨𑖎𑖨𑖿𑖦 𑖀𑖥𑖰𑖬𑖰𑖖𑖿𑖓 𑖀𑖾

四如來鬘

𑖌𑖼 𑖪𑖕𑖿𑖨𑖭𑖝𑖿𑖪 𑖦𑖯𑖩𑖯 𑖀𑖥𑖰𑖬𑖰𑖖𑖿𑖓 𑖪𑖼

𑖌𑖼 𑖪𑖕𑖿𑖨𑖨𑖝𑖿𑖡 𑖦𑖯𑖩𑖯 𑖀𑖥𑖰𑖬𑖰𑖖𑖿𑖓 𑖪𑖼

𑖌𑖼 𑖪𑖕𑖿𑖨𑖠𑖨𑖿𑖦 𑖦𑖯𑖩𑖯 𑖀𑖥𑖰𑖬𑖰𑖖𑖿𑖓 𑖪𑖼

𑖌𑖼 𑖪𑖕𑖿𑖨𑖎𑖨𑖿𑖦 𑖦𑖯𑖩𑖯 𑖀𑖥𑖰𑖬𑖰𑖖𑖿𑖓 𑖪𑖼

結冑

金剛拍

現智身

見智身

四明

鉤召

如来平等三昧耶

大海

八功徳水

須彌山

小金剛輪

啓請

開門

啓請伽陀

佛海會

十六讃

東 薩

व ज्र स त्व म हा स त्व व ज्र स र्व त था ग त स म न्त भ

द्र व ज्रा द्य व ज्र पा णि न मो स्तु ते

王

व ज्र रा ज सु बु द्धा ग्र्य व ज्रा ङ्कु श त था ग त अ मो घ रा

ज व ज्रा ग्र्य व ज्रा क र्ष न मो स्तु ते

愛

वं ज्र रा ग म हा सौ ख्य व ज्र बा ण व शं क र मा र का म

म हा व ज्र व ज्र चा प न मो स्तु ते

喜 御

व ज्र सा धु सु स त्वा ग्र्य व ज्र तु ष्टि म हा र ति प्रा मो द्य रा

ज व ज्रा ग्र्य व ज्र ह र्ष न मो स्तु ते

南 寶

व ज्र र त्न सु व ज्रा र्थ व ज्रा का श म हा म णे आ का श ग

र्भ व ज्रा ढ्य व ज्र ग र्भ न मो स्तु ते

幢

咲

西法

利

因

語

北

護

拳

朱ノ六字ノ未无之
已上成身會了（朱書）

四攝

金剛拍

閼伽

振鈴

イ本
已上成身會
イ本

羯磨會
五如來契大日

阿閦

寶生

无量壽

不空成就

四波羅蜜金剛

寶、、、

法、、、

羊ア

十六尊薩

王

愛

喜 幢 利 業 拳 歌 花 四攝 鉤 鈴

寶 咲 因 護 內四供養 嬉 舞 燈 索 十六尊 二十天 已上為 長 短 磨金了

光 法 語 牙 鬘 外四供養 香 塗 鏁 三摩耶會 五佛

四波羅蜜

十六尊

八供養

四攝

供養會

遍照尊

金剛薩埵

金剛寶

金剛法

金剛業

心上金剛縛

東

右脇

左脇

腰後

南 額上 寶

心上 光

頂上 幢

口上咲處 咲

口上密語 法 西

左耳 利

衛

回 左耳

[illegible]

[illegible]

語 頂後

[illegible]

[illegible]

頂上

[illegible]

[illegible]

護 右肩

[illegible]

[illegible]

右胯

[illegible]

[illegible]

頂上

[illegible]

[illegible]

四外 散花

[illegible]

燒香

燈

塗香

金剛寶三昧耶

金剛戲

戲嬉

劫樹

薩埵三昧

羯磨三昧耶

[illegible]

達磨三昧耶

[illegible]

寶幢三昧

[illegible]

結香身契

[illegible]

羯磨緇地

[illegible]

鬪勝精進契

[illegible]

[illegible]

三摩地

[illegible]

遍照尊

[illegible]

勝上三摩地

[illegible]

合指仏

如来拳

[illegible]

四印會

金剛薩埵

金剛拳

[illegible]

御

已上共養

從金剛拳至羯磨印無之四頁言嚩私抄本有之

金剛寶イ 三昧耶

金剛法イ 法印

金剛羯磨イ 羯磨印

已上四印眉イ

金剛部百字明イ 金剛三昧

蓮華部三昧 百字明イ

[illegible]

[illegible]

[illegible]

[illegible]

旋轉真言

[illegible]

解拳ノ 羯磨真言

[illegible]

奉送

[illegible]

寶三昧耶ノ 寶印

[illegible]

御ノ

拍掌ノ 歡喜真言

[illegible]

本詮第一之四

阿彌陀贊

阿弥陀讃

曩謨引彌跢引婆引去聲野曩謨引彌跢引庾

曬一引曩謨曩莫引進底野二合底上聲娑上聲迦羅引答麼寧二引曩謨引彌引跢引

婆引去聲野蘭切曩上聲野帝引寧三引素引去聲佉引去聲嚩底娑引二合夜引彌多嚩引答叙

跛野四引素佉嚩帝引二合迦曩迦尾唧怛羅二合迦引曩南五引麼上聲努引囉

鈴引素蘖多素帶引囉綾去聲訖哩二合枕六引多嚩引室囉二合夜引答怛體切多虞努二合

寫地引麼上聲多引七鉢囉二合夜引彌擔引麼諾虞努上聲囉怛哩二合散左捺八引

大日真言ノイ

已上觀行儀軌云云

略念誦　行道及草々時念誦法
先護身自器世間至被甲　次結小念金剛輪印
真言誦之　次結根本印誦根本真言加持四處
次金剛合掌置頂上誦𑖀字卅一遍是[illegible]
次結根本印念誦根本真言廿一遍以下不及捻[illegible]
自益以後隨宜行之

貞永元年十月廿八日於成多喜房書寫了　釋門遍

右梵字蓮華部心儀軌一巻以慈光院藏本（元金剛三昧院藏本）寫之
新請來錄并秘錄云梵字蓮花部心軌一巻今以翻譯軌對
校首尾與矣亦附阿弥陀讚後人妄以二巻合一巻歟
享保八年癸卯冬十月十八日金剛峯寺沙門維寶識
右梵書以大師金界次第并翻譯軌校了　寶
享保十四己酉後九月四日以無量壽院古本對校之異本云[illegible]
南山沙門[illegible]

安永二年癸巳六月於京西山善妙寺沙彌尼義文
受法主　大咊上位命而敬拜寫焉

5. Vairocana-samādhi-kalpa, a ritual

毘盧舍那三摩地儀軌

梵學津梁卷第五

本詮第一之五

毘盧遮那三摩地儀軌

淨三業

金剛起

金剛持遍礼

四礼東方

南方

西方

九方

[illegible]

[illegible]

普賢三昧耶

[illegible]

[illegible]

開心 入智

[illegible]

合掌 降三世

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

𑖕𑖿𑖨 𑖎 𑖏 𑖎 𑖨 𑖨 𑖪 𑗂 𑖌𑖼 𑗂 𑖭 𑖨 𑖨 𑖝𑖰 𑗂 𑖌𑖼 𑗂 𑖁

𑖬 𑖬 𑖥𑖳 𑗂 𑖌𑖼 𑗂 𑖭 𑖦 𑖧 𑖭𑖿𑖝𑖿𑖪𑖽 𑗂 𑖌𑖼 𑗂 𑖭𑖲 𑖨 𑖝𑖰 𑖝𑖰 𑗂

𑖌𑖼 𑗂 𑖎 𑖦 𑖩 𑖧 𑗂 𑖌𑖼 𑗂 𑖭 𑖝 𑖢 𑖝𑖰 𑗂 𑖌𑖼 𑗂 𑖭 𑖐

𑖪 𑖟𑖰 𑗂 百字真言 𑖌𑖼 𑗂 𑖪 𑖕𑖿𑖨 𑖭 𑖝𑖿𑖪 𑗂 𑖭 𑖦 𑖧 𑖦 𑖡𑖲 𑖢𑖯 𑖩 𑖧 𑗂

𑖪 𑖕𑖿𑖨 𑖭 𑖝𑖿𑖪 𑖝𑖿𑖪𑖸 𑖡𑖺 𑖢 𑖝𑖰 𑖬𑖿𑖙 𑗂 𑖟𑖴 𑖛𑖺 𑖦𑖸 𑖥 𑖪 𑗂 𑖭𑖲 𑖝𑖺 𑖬𑖿𑖧𑖺

𑖦𑖸 𑖥 𑖪 𑗂 𑖭𑖲 𑖢𑖺 𑖬𑖿𑖧𑖺 𑖦𑖸 𑖥 𑖪 𑗂 𑖀 𑖡𑖲 𑖨 𑖎𑖿𑖝𑖺 𑖦𑖸 𑖥 𑖪 𑗂 𑖭 𑖨𑖿𑖪

𑖭𑖰 𑖟𑖿𑖠𑖰𑖽 𑖦𑖸 𑖢𑖿𑖨 𑖧 𑖔𑖿𑖔 𑗂 𑖭 𑖨𑖿𑖪 𑖎 𑖨𑖿𑖦 𑖭𑖲 𑖓 𑖦𑖸 𑗂 𑖓𑖰 𑖝𑖿𑖝𑖽 𑖫𑖿𑖨𑖸 𑖧𑖾 𑖎𑖲

𑖨𑖲 𑗂 𑖮𑖳𑖽 𑗂 𑖮 𑖮 𑖮 𑖮 𑖮𑖺𑖾 𑗂 𑖥 𑖐 𑖪𑖽 𑖭 𑖨𑖿𑖪 𑖝 𑖞𑖯 𑖐 𑖝 𑖪

𑖕𑖿𑖨 𑖦𑖯 𑖦𑖸 𑖦𑖲 𑖗𑖿𑖓 𑗂 𑖪 𑖕𑖿𑖨𑖱 𑖥 𑖪 𑗂 𑖦 𑖮𑖯 𑖭 𑖦 𑖧 𑖭 𑖝𑖿𑖪 𑗂 𑖁𑖾 𑗂

𑖌𑖼 𑗂 𑖪 𑖕𑖿𑖨 𑖠 𑖝𑖿𑖨 𑖪𑖽 𑗂 𑖌𑖼 𑗂 𑖮𑖳𑖽 𑖎 𑖪𑖾 𑖭 𑖝𑖿𑖪 𑖭 𑖝𑖿𑖪 𑖩

[illegible]

[illegible]

普賢行願讃

異本之一

梵學津梁卷第六

本詮第一之六

普賢行願贊 異本之一

歸命 普 賢 乃至 所 有

世 一切 三 世 人 師子 我

禮 一 无 盡 身 語 意 清 淨

塵 如 身 禮 一切 佛 我 作

一切 佛 對 如 意 賢 行 願

方 一 塵 端 波 佛 佛

生 其 中 如 是 无 盡 法 界

一切 勝 信 遍滿 佛 彼

類 德 一切 色 以

佛 功 我 彼 善誓 我讚 感

花 勝 髮 勝 意樂 塗香

衣 以 勝 一切 最勝 莊嚴 以 勝 供養

彼 禮 衣裳 勝 以 燈

末香 蘊 以 勝 須彌 與 煌 以 勝

香 以 勝 供養 彼 佛 我 能 有

无上 供養 廣大 彼 甚深 一切 佛

賢 行 深 信 力 供養

羅首胃 貪 瞋 癡 皆由 身

口 意 亦然 從於前 陳說 我悉 皆

所有 十方 福 群生 學 无 辟

支 佛 佛 彼 一切 佛 彼 隨

喜 我 皆 悉 所有 十方 世 燈

菩提 覺悟 无等 燈 彼等 一切 勸

請 我 尊 輪 无上 願 轉 所有

涅槃 欲 者 對彼 勸請 我 合掌 作

剎 塵 如 劫 願 切 群生 利

益 安樂 禮拜 供 懺悔 為 隨喜

勸請　成　善　積集

少　菩提　迴向　皆悉一切　一切學

學　尚　賢　行　間滿　尚　依

養願　為過去　佛　所有　住　十方

世　所有未來　速疾　為　滿　意

證　佛　所有　十　方　剎　請

淨　為　廣大　菩提樹王　至

佛　佛　子　為　潤洽　所有　十

方　衆生　彼安樂　為　无病　一切

法　善　願為　願如希望

菩提行 我 行 行 為 宿命

趣 於 一切生 於 死生 出家

我 常 戒 行 無 垢 清淨

常 無 破 無 孔 我 行 天 音 以

龍 以 音 夜叉 鳩槃荼 人 以 言音 衆

多 一切 群生 言音 一切 音音 我 演說 法

勝妙 波羅蜜多 諸 相應 菩提 心

多 生 迷惑 所有 罪 障 彼皆

成 盡 無 為 無餘 於 業 於 煩惱 於 魔道

世間 於 趣 解脫 我 行 蓮華 如 水

梵 不染 日 月 虛空 不著 一切

惡趣苦 息 一切 所有衆 令 住

一切生 刹塵我行 乃至 刹土方

方於 衆生 行隨順 當法

行 圓滿 當 賢 行 極修 當

一切未來 劫 我行 方有 同類

我 與 彼衆 當 為 多證

心隨 心體 一 行 願 天

所有 善友 我 益 欲 願

現 常 共彼衆曾 常 為 彼

我不厭離生對面常我見
佛子共世尊欲共供養
作廣大劫無倦持
當諸之妙法菩提行光顯
當清淨我角
諸有中說常論
智及無漏福德惠方便三時
解脫一切道為志蓋藏一意
如行波羅蜜佛佛子
其生中菩提行當七

如是無餘一切方 廣大 海 三

世量 佛 海 剎 海 我入

行 劫 海 音聲 海 以

一切 佛 清淨 一切 如來 妙音

佛 辯才 常 隨 眾 生

樂 欲 一切 三世 如來 輪 理趣

轉 我 慧 力 我 入

一 剎那 瞬 未來 一切 劫 入 我

當 所有 劫 三 世 量 剎 長

脫入 我 所有 三 世 道 二

我 見 一 刹那 波 壞 中 我 入 常

幻 行 解 力 所有 三世 如刹

嚴 我於 彼 出生 一 塵 端 如是

盡 方 入 刹 佛

世 燈 彼 等 覺 法 輪

轉 涅槃 亦現 究竟 寂靜 我

往 詣 尊 神通 力 普 速 迅疾 以

乘 門 以 行 力 普

慈 普 遍 力

普 端 嚴 慧 力 以 無著 行

智方便三昧力 以 善巧力 積集

當 業 力 圓 淨 當 福德力

摧伏 當 應 力 乃 力 作 當

滿 願 一 切 於 清淨令

當 眾生海 度 令 當 三 海

令見 當 測量 令當

行 海 清 淨 當 願 海 滿

當 亦 海 切

海 我 三 世 所有應 過 去 佛 衆

菩提行 願 彼 我 滿 一

切无餘 賢 行 開悟 普放 長是

子 一切佛 見 常 普 能贊

彼智之 同今 行 所 迴向 善

此 身之語 意之 清淨 行 清淨

及刹土清淨 如彼 迴向 賢 智之

亦 復為等 我 如 贊 行 普

端嚴 妙吉祥 願 嫁 我 一切 未來

劫 滿 彼等 一切 願

行 量 為 行於 不量 全

德 无量 行 住 知 我一

切 藏 徧皆 不盡 盡 虛空之衆
生 無餘 盡亦如是 業 煩惱 乃至
盡 我 願
無量 寶 莊嚴 與 佛 十 大
如 人 樂 殊勝 刹塵 如 與
若 此 迴向 王 聞 若
殊勝信 菩 隨 求求 當
遠離 彼為
惡趣 遠離 彼為 惡友 速 并見
彼 無量光 東此 覺 行 願

利善得治彼善来彼此人

生如彼普遍贊彼亦如不

分為罪五无間以

不智由所作彼此誦

時衰盡色相

具色姓爲具外道

魔无摧供養為并一切三世

速疾去菩提樹王已坐

惜菩提轉轉摧

魔并一切善此贊行

精 說 佛 如
此中受報 善逝寂勝 意 如
善 如知 復 念如
彼 我阿 當 迴 充
此 一切 一切三世往佛 及 所迴
色 勝 彼 我 善 此
切 迴向 我勝 此之臨終時 時 作 我
時 障 退 一切 對面
見 彼無量光 彼 樂 其 土 往
彼 到 此 願 遍現 一切 為

齊集 彼 我 圓滿 无 衆生

利益 作 乃至 世間 彼 佛 集會 端嚴 悦

意處 蓮花 勝 妙 生 授 記

於 得 於 佛 之

利益 多 我 作 方 十

於 慈 曉 行 願

所 善 我 積集 所有 一 刹那 如 作

意 一切 由 此 群之生 端嚴 願 賢 行

迴向 所得 福 无量 極 殊勝

由此群生煩惱畢竟沉溺 願志無畢竟

殊勝如是

普賢行 右 聖善 賢 願 第

大願

普賢菩薩行願讚一卷

欲念普賢菩薩行願讚先念此真言

曩莫悉底哩野四合地尾迦南 怛他蘗多喃 唵 阿

成嚩囉吠假你娑嚩賀

念行願了又念此真言

曩莫悉底里野四合地尾迦南怛他蘗多南唵三滿多

識羅寧印捺羅二合惹攞野娑嚩賀

貞永元年十月廿九日於成多喜房孝書寫了

釋門（花押）

同年十一月一日相當先師御遠忌開題了

一校了

安永二年癸巳六月於京西山善妙寺沙弥尼義文

受法主　大咏上位所而敬拜寫焉

7. Samantabhadra-caryā-praṇidhāna, variant text

普賢行願讃

無量壽院本

梵學津梁卷第七

本詮第一之六　梵

普賢行願讚　異本之二

[illegible]

高埜大師御本云々

件本西南法眼在之云云以般若寺僧正本一交了

寛元々年六月十六日於西山法華寺以松橋本書

之了

仏子類一

samantabhadra-caryā-praṇidhāna

普賢行願贊

梵學津梁卷第九

本詮第一之六秘

普賢行願讚 異本之四

歸命

普賢

乃至所有十方世　一切三世人師子

彼皆禮我一切无盡　身語意清淨

土塵如身禮　一切佛作禮

一切佛對面意　賢行願力

一塵端塵如佛　佛子坐其中

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

寛保癸亥冬日摂州小曽根村一向宗僧海輪所持物也

小比丘[illegible]敬記

大佛頂、
大寶樓閣
千臂軍荼利并吉慶贊、
無垢淨光陀羅尼
合一卷

8. Mantra of Buddhoṣṇīṣa
2. Mahāratnakuta
4. Sahasra-bhuja (1000-armed) Amṛtakuṇḍalin
5. Mangala-stotra
6. Vimalaprabha-dhāraṇī

梵學津梁卷第八

本詮第一之七

大佛頂真言

敬礼一切諸佛及菩薩衆

次別礼曰

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

明能除諸難之中 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

列諸證者曰

[illegible]

[illegible]

[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

祈願曰

[illegible]

明所住壇場曰

說呪曰祈願曰

白傘蓋佛頂并光聚佛頂從於中有七

一列諸難二列諸怨家三列諸食鬼四列起諸神呪術五祈願六頂礼不等七說呪除難初列諸難曰

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

祈願回

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

解事佛頂後於中有十二初列訴自己生惡心之類二列食鬼三列惡鬼類所說宗四列虎惡等

[illegible]

執病五列諸癖乃六列鬼類等七列瘧類八列供類等九明能除諸難之惡十明結方隅界

[illegible]

之限量第轉作讚者之支分十一正說真言除難結界結調也十二歸命敬禮本尊曰

[illegible]

大佛頂如来頂髻白蓋陀羅尼一遍（首 異本）已竟

安永二年癸巳六月於京西山善妙寺沙弥尼義文

受法主　大咏上位命而敬拜寫焉

梵學津梁卷第十二

本詮第一之十

大寶樓閣真言

[illegible]

[illegible]

[illegible]

[illegible] 此言未不見

[illegible]

[illegible]

[illegible]

[illegible]

貞永元年十月廿七日於成多喜房書寫了　釋門

同年十一月一日先師御遠忌開題了　一校了

安永二年癸巳六月於京西山善妙寺沙弥尼　義文

受法主　大咏上位命而敬拝寫焉

梵學津梁第十四

本詮第一之十二

千臂甘露軍荼利真言

貞永元年十月廿日於成多喜房書寫了　一校了　釋門[illegible]

同年十一月一日迎先師遷化開題了

安永二年癸巳六月於京西山善峯寺以[illegible]文

安政五　大咏上依命而敬拜寫焉

梵學津梁卷第十五

本詮第一之十三

吉慶讚九首

貞永元年十一月廿日於威多[illegible]房書寫了　一校了　[illegible]

同年十一月一日當院師衍[illegible][illegible]開題了　一校了

安永二癸巳六月於京西山[illegible][illegible][illegible][illegible][illegible][illegible][illegible]

法王　大咏上[illegible][illegible]頌其鴻[illegible]

梵學津梁卷第十六

本詮第一之十四

無垢淨光陀羅尼

寶部讚并大悲心維摩法華

14 Ratna-kula-vajra-stotra

Cintāmaṇicakra-stotra

Mahākaruṇā-citta-mantra

Vimalakīrti-mantra

15 Saddharmapuṇḍarīka-sūtra-kalpa

梵学津梁巻第十八　本註第一之十六　宝部金剛讃、

巻 〃　本註第一之十七　如意輪讃、

〃　十八　大悲心真言

〃　十九　維摩真言

梵学津梁巻第十九、本註第一廿、妙法蓮華三昧：

梵學津梁巻第十八

本詮第一之十六

讚部金剛讚

一切如來 普集

世尊 一切如來 大輪 轉 意

八名 百 今 一切 大輪 今

如々 清淨者 今 諸者 今 言 今 幢

笑 今 大法 今 藏 大持

一切覺菩遍 王 上首 遊戲 勝

今 業 大 喉 良 景 忠 衣 久 大 執 今 拳

大 印 切 印

喜 法 心 大 覺 佛 一切 如來 今 皆

大 智 人 衆

一切 顯現

今 王

分 界 人 秘密 分 秘密 妙秘密 持 者 分

大

佛 上 首 佛 分 上首 佛 覺 大 道 首 覺 智

大 覺

佛 供 養 大 供養 有 情 供 養 妙 供 養 者

大 成 就 分 成 就

:||:

本詮第一之十七

如意輪讃

意 利益 所有一切衆生

等 明 輪手

我讃禮 輪轉

本詮第一之十八

大悲心真言

衆 皆

千臂

明 持 大 衆 觀自在

本詮第一之十九

維摩詰真言

天福元年七月十六日於成多喜房書寫了釋明恵
同年十一月一日開題了

安永二年癸巳六月於京西山善妙寺沙彌尼義文
受法主　　大咊上位命而敬拜寫焉

梵學津梁巻第十七

本詮第一之二十

妙法蓮華經儀軌

竺法護譯　羅什譯　智蔵譯

普王菩薩等真言 イ本云此未書

奇異 意念 無意 永久 所行奉修 寂然 澹泊

志念 無 解脱 濟度 平等 無邪 安和 普平 滅盡 无

眞說 玄默 澹然 總持 觀察

光耀 有所依倚恃怙於內 究竟清淨 無有坑坎

亦無高下 無有迴旋 所周旋處 其目清淨

覺已越度 而除察法 合衆 無音

所説鮮明 盡除節限 宣暢音響 悉了衆聲 而了文字

勇施菩薩陀羅尼イ无此朱書

毗沙門陀羅尼イ无此朱書

持國天真言イ无此朱注

法花有此句梵本缺

十羅刹真言イ无此朱注

天福元年七月十七日於成多喜房書寫了　釋門遍
同年十一月一日為先師頓證菩提開題了
校本云
本云長治二年夏秋之比以石山内供手筆本寫之若此請來
梵本之内數可尋處々破損
安永二年癸巳六月於京西山善妙寺沙彌尼義文
受法主　大咏上位命而敬拜寫焉

梵學津梁卷才二十

本注才一ノ二十一

不動尊儀軌

梵學津梁卷第二十

本詮第一之二十一

不動尊儀軌

已下皆以前筆本對之校本

नं हूं न मः स म न्त बु द्धा नां हः न

मः स म न्त बु द्धा नां अः स र्व ऊ प्र ति ह ते ध र्म ग ता तु

ग ग वि न त्र प ति प्र र स्वा हा न मः स म

न्त बु नि ग ग न स मा स म स्वा हा न मः स

न्त बु द्धा नां वि ग न्द ग ज्ञा र्व र स्वा हा न मः

स म न्त बु द्धा नां म ह स्थि द्य त्र रा स्वा हा व

मे व तु न ग न स्वा हा न र र क र र व र्हो

दे भि व र्हो द म ह व ह्रः स्वा हा त प ग न त्रि

सु र त्र व क स न ह्रैं ग ग नि द च स्वा हा न

मः स म न्त बु हूं म्ली हे वि ह्रः न न वि क ० वि क न प र

[illegible] 𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲

[illegible]

[illegible]

[illegible] 𑖡𑖦𑖾𑖭

[illegible] 𑖡𑖦𑖾

[illegible]

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝 [illegible]

[illegible] 𑖡𑖦𑖾

[illegible] 𑖡𑖦𑖾𑖭 [illegible]

[illegible]

[illegible]

天福元年十月廿三日於[illegible]書寫[illegible]門[illegible]
一月一日開題了
後來至大永二年七月十七日[illegible]書之本不見[illegible]
後來也但端一頁[illegible]之仍以[illegible]未加書也
安永二年癸巳六月於京西山善妙寺[illegible]書之
法主　大昧上佐命剛敬拜寫

21 Ārya-udgata-dhāraṇī

22. Saptakoṭi-buddhamātṛkā-stotra

23. Hayagrīva-Avalokiteśvara-dhāraṇī

梵文佛典卷第二十一　本誌第一ノ二十二
尊勝陀羅尼

第二十二　本誌第一ノ二十三
七俱胝佛母讃

第二十三　本誌第一ノ二十四
馬頭觀音陀羅尼。

尊勝陀羅尼并七俱胝佛母馬頭二讃

梵學津梁卷第二十一

本詮第一之二十二

尊勝陀羅尼

梵學津梁卷第二十二

本詮第一之二十三

七俱胝佛母讚

天福元年九月廿七日於成多喜房書寫了　一校了　釋門融

同年十一月一日開題了

安永二年癸巳六月於京西山善妙寺沙弥尼義文

受法主　大咮上命而敬拜寫焉

梵學津梁卷第二十三
本詮第一之二十四
馬頭觀音心陀羅尼

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

天福元年十月廿二日於成多喜房書寫了　一校了　釋門道

同年十一月一日開題了

校本云

正和五年丙辰九月八日於金剛三昧院以故上人御本書寫之

以方丈之御本一交了　金剛佛子定恵四十六才

文保三年己未四月廿二日奉傳受之了

享保十四年九月十五日於金剛峯寺中院據無量壽院藏本

以本校異畢　沙門覺勝

安永二年癸巳六月於両京西山善妙寺沙弥尼義文

受法主　大咊上位命而敬拜寫焉

千鉢文殊一百八名讃

梵文清凉卷第二十七
木箱第一之二十一五

梵學津梁巻第二十四

本詮第一之二十五

千鉢文殊一百八名讃 譯語私加之

[illegible]

天福元年七月十三日於成多喜房書寫了　一校了　釋明遍　一校了
同年十一月一日先師遠忌開題了

校本云

寫本云

以般若寺僧正御手跡本比交了

寛元々年六月十五日於西山法華寺以松橋本相當先
師僧正十三年書之了一交了
金剛佛子頼一

正和五年丙辰九月十五日於金剛三昧院以故上人
御本書寫之以方丈之御本一交了
金剛佛子定恵 四十六才

文保三年己未四月廿三日奉傳受之了

享保十四年九月十五日於金剛峯寺龍光院以元
寶壽院藏本校之以朱示異了
沙門覺靖

安永二年癸巳六月於京西山善妙寺沙彌尼義文度
法主　大咻上位御爲敬拜寫焉

25. Sarva-Śrīdevī-dhāraṇī

26. Amoghapāśa-mūla-dhāraṇī

吉祥天女并不空羂索

梵學津梁第二十五、本詮第一之二十六

一切吉祥天女陀羅尼

梵學津梁第二十六　本詮第一之二十七

不空羂索根本陀羅尼

梵學津梁卷第二十五

本詮第一之二十六

一切吉祥天女陀羅尼

[illegible]

貞永元年十一月廿日於多喜房書寫了

一校了　釋門

同年十一月一日先師御忌日開題供養了

校本云

正和五年丙辰九月八日於金剛三昧院以故上人

御本書寫之以方丈御本交了　金剛佛子定恵四十六才

文保三年己未四月廿四日傳受之了

享保十四年九月十五日據无量壽院本以朱示異

了　覺勝

安永二年癸巳六月於京西山善妙寺沙彌尼義丈

受法主　大咊上位弁而敬頼寫焉

梵學津梁卷第二十六

本經第一之二十七

不空羂索根本陀羅尼

梵學津梁卷第二十七

本詮第一之二十八

千手千眼真言

梵學津梁卷第二十七

本詮第一之二十八

千手千眼真言

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

正和五年丙辰九月四日金剛三昧院以
一交了
方丈御本書寫之了
金剛佛子定恵四十六歳
文保三年己未四月廿五日春信受之了
享保十四歳在己酉閏九月七夜以无量寿院本
寫取功訖
金剛佛子真濡四十一
安永二年癸巳四月於京西山善妙寺沙弥尼義文
受法主　大和上依命而敬拜寫焉

28 Amitābha-buddha-mantra

29 Ratna-karaṇḍaka-mantra

30 Ṣoḍaśa-mahābodhisattva-stotra

梵学津梁巻第二十八　本通第一之二十九

阿弥陀佛真言

第二十九　本通第一之三十

宝篋真言

第三十　本通第一之三十一

十六大菩薩讃

弥陀并寶篋真言十六大菩薩讃

梵學津梁卷第二十八

本詮第一之二十九

阿弥陀佛真言

梵學津梁悉曇第二十九

本詮第一之三十

寶篋真言

安永二年癸巳四月於京西山善妙寺沙弥元義文

受法主　大咏上位命而敬拜寫焉

梵學津梁卷第三十

本詮第一之三十一

十六大菩薩賛

(已下十三字異本之)

三藏不空阿闍梨手書也 イ本

天福元年七月十七日於成多喜房書寫了 一校了

釈門遍

同年十一月一日開結了

校本云

寫本云

内題作本書之本云高野大師御本云云 件正本醍醐法眼房在之云云

以般若寺僧正御本一交了

寛元々年六月廿六日於西山法華寺以松楊紙書之了　金剛佛子頼―

正永五年丙辰十月一日於金剛三昧院以故上人御本令書寫之以方丈之御本一交了

文保三年己未四月廿六日奉傳受之―　　金剛佛子定慧四十六才

安永二年癸巳五月於京西山善妙寺 以縁尼義人

受法主　大咊上位命而敬拜寫焉

梵字陀羅尼第三十一、本經第一之三十二

十六尊真言

梵字陀羅尼第三十二、本經第一之三十三

大三昧耶真實一百八名讚

十六尊真言并大三摩耶真實讚

梵學津梁卷第三十一

本詮第一之三十二

十六尊真言

教王經卷下出梵文私加也

此本寫之後得西西本云

賢劫十六尊　於彼輪壇外　賢劫、、

現圖 [illegible] 中 [illegible] 會盡千佛 [illegible] 會微細會供養

會並十六尊蓋互顯也

種子 [illegible] 已上東方 [illegible] 已上南方 [illegible] 已上西方

[illegible] 已上南方 [illegible]

三形水瓶
慈氏白肉色右手蓮華上佛 [illegible]

十字[illegible]
不空見肉色左手蓮花上 [illegible]

[illegible]
除蓋障 [illegible] 左拳右蓮花上 [illegible]

[illegible]
除憂闇 [illegible] 左手 [illegible]

一古[illegible]
香象肉色蓮 [illegible] 左手蓮花 [illegible]

[illegible]
香象肉色衣白

三[illegible]
虛空藏肉色左手蓮花上寶珠 [illegible]

智幢肉色 [illegible]

梵學津梁卷第三十二

本詮第一之三十三

大三昧耶真實一百八名讚

大三摩耶真實尊上 大樂 安樂 喜

大樂軌不空譯一百八名讚跋囉摩竦一

提薩埵 大 薩埵 大 適悅 善賢

摩訶薩怛嚩二合 摩訶囉多三 摩訶囉底四

娑滿多婆捺囉二合 薩

心 薩埵

嚩日怛摩六二合 嚩日囉二合 悉摩囉、 跛諦跛諦八

贊多 薩怛嚩九二合 中 摩 引 羅佗囉二合十

金剛欲 大欲 覺

一切如來

松密 真實

染愛 大成就 金剛光焰 火

欲 大愛 欲 愛

自在 大 一切衆生上 一切清

金剛手

虛空藏 金剛義利

妙吉祥

大 業 暴惡藥叉

愛 蓮華藏 大

輪

發吒 吒引三合

大熱

花嚩 二合 五十八

嚩日囉 二合 吽

迦引囉 一廿 吽

迦引囉 二

無盡

一切有情

大世間

享保八年癸卯冬十月廿四日以慈光院藏古本謄寫訖

金剛峯寺沙門維寶馳毫於蓮金教院

安永二年癸巳五月於京西山善妙寺沙弥尼義文受

法主　大咮上位命而敬拜寫焉

梵學津梁卷第三十三

本詮第一之三十九

七俱胝佛母儀軌

梵學津梁卷第三十三

本詮第一之三十四

七俱胝儀軌

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

天福元年十月廿二日於成多喜房書寫了　　禪門

同年十一月一日相當先師御遠忌開題了

寫本云以隆海僧都本書了件本云大師御筆本令寫云々

寛元々年六月十六日以松橋本於西山法華寺書了金剛佛子賴ー

正和五年丙辰八月廿一日於金剛三昧院以故上人御本書寫以方之

御本一交了　　金剛佛子定恵 四十六才

文保三年己未四月廿七日奉傳受之了

享保十四年九月十五日以金剛峯寺無量壽院本挍畢了　　覺勝

安永二年癸巳五月於京西山善妙寺沙彌尼義文

受法主　　大咊上位命而敬拜寫焉

大悲心

梵堂律果老弟三十五

本論年一月三十六

梵學津梁卷第三十五

本詮第一之三十六

大悲心真言

ति ष्ठ त्र दा द ग म द र्व वि म व द र्व वि म व द म द

र्भ वि म र्व द पू य र्व वि म व द क्ष र ल क स्म र ह र

ग्रीं दा दा द ग्र ष व ला क ग्र ध्व र म द ध्व र प र म ध्म

स ति त्र म द क र ल क ह र ह र क श्म म व य स व

य वि ष्ट ग ति ग ति य व ते क सं ग म वि दं ग म वि ग

म स्मि व य रा ध्व र ध र ध र वि य त्रि म द वि य त्रि व

र व र व र ग ख ध्व र न ला वि म लां म ल म ग र्म ए

व हाँ त्रि ग ध्व र्व रु ग ह धु रु टा म ह ठ लं व प्र लं व

म द स्मि द वि ष्ट व र व ल व ल म द व ल म ल म ट

म द म ट व ल म द व ल ह धु व क्ष टे धु य व त्रि

[illegible]

天福元年七月十四日於成多喜房書寫了　釈門[illegible]

同年十一月一日開題了

安永二年癸巳五月於京西山善妙寺沙弥尼義光

受法主　大咪上佐命而敬拜寫焉

梵学津梁巻第三十六

本注第一之三十七

一字頂輪王儀軌

梵學津梁卷第三十六

本詮第一之三十七

一字頂輪王儀軌

佛部心

蓮花部心

金剛部心

中胃

佛眼

大海

須彌山

寶樓閣

佛頂輪王

網界真言

墻界

車輅

迎車輅

迎請

秘事佛頂

大虎

閼伽

師子座

献花

焼香

献食

燈明

普供明印不動[illegible]

遍照佛頂

白傘蓋

光聚

高佛頂

勝

摧碎佛

摧碎

輪王佛頂心

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

輪王佛頂心中心

[illegible]

[illegible]

[illegible]

頂明

[illegible]

[illegible]

[illegible]

𑖣𑖘𑖿 𑖣𑖘𑖿 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝 𑖪𑖕𑖿𑖨𑖯𑖜𑖯𑖽 [illegible] 𑖮𑖳𑖽 𑖮𑖳𑖽

𑖣𑖘𑖿 𑖣𑖘𑖿 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝 𑖪𑖕𑖿𑖨𑖯𑖜𑖯𑖽 [illegible] 𑖮𑖳𑖽 𑖮𑖳𑖽 𑖣𑖘𑖿

𑖣𑖘𑖿 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝 𑖪𑖕𑖿𑖨𑖯𑖜𑖯𑖽 [illegible] 𑖮𑖳𑖽 𑖮𑖳𑖽 𑖣 [illegible]

𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝 𑖪𑖕𑖿𑖨𑖯𑖜𑖯𑖽 [illegible] 𑖮𑖳𑖽 𑖮𑖳𑖽

𑖣𑖘𑖿 [illegible] 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝 𑖪𑖕𑖿𑖨𑖯𑖜𑖯𑖽 [illegible]

頭 明

大三昧耶

争珠

持珠

同

नमो रत्नत्रयाय नमश्चण्डवज्रपाणये महायक्ष

[illegible]

[illegible]

[illegible] हूं फट् स्वाहा

[illegible]

[illegible] हूं हूं फट् स्वाहा

[illegible]

हूं फट्।

本云
御室御本云以遍知院根本御本書之云々
建久四年十月廿日於神護寺以理明房之諸聖教書之了
定命畢　高尾本
寛永元年甲申七月朔日以栂尾本書寫爲了　小沸子浄覚
享保九年甲辰季夏十一日以五智山之本寫之了
南紀護国寺沙門覚心
同十四年己酉六月三日以覚心師本寫之了
南山沙門入寺真源 生年卅一 臘七
同年九月廿八日於高野山真別墅律蔵院寫功了　沙門覚勝
[illegible]二年癸巳於京西山長妙寺沙弥尼義丸
[illegible]法定　大咪上位命而敬拜寫焉